

Look not for the error of it; look for the truth of it.

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## The Psychology of Optimism.

BY HENRY FRANK,

FELLOW OF THE ILLUMINATI,

IN SUGGESTION.

WHY should we cultivate the spirit of happiness and cheer rather than that of pessimism and gloom? Why should we shut our eyes to the obstacles in our paths and seek to imagine straight ways where they are crooked, and flowery meads, where but stubble and coarse weeds prevail? Why should we laugh when Fate says "Cry;" why buckle on the armor of courage and defiance when defeat mocks us and the scourge of misfortune darkens our days?

Is it honest and fair to ourselves to say the sun shines when black gloom mantles the heavens, to insist that the winds are favoring and the sun is friendly when the storm has set its teeth and the monster howls upon the deep?

Is it ever right to believe the facts, in our minds, and imagine the world different than it is, and fate kindly even though untoward? May we employ a lie to clip the bands from the feet of Truth and give it wings to fly?

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I put the question bluntly, so that the worst phase of the problem may be presented, and all its ethical impropriety become

at once apparent to the critical reader. Now, in my judgment, not only are such attitudes of the mind as above indicated wholly justifiable, in spite of their seeming ethical impropriety but they are obligatory on the individual who is bent on self-improvement and the highest development of his latent forces.

To begin with, it is only the hopeful mind that achieves, the courageous heart that overcomes. A Pessimist is never a victor; an Optimist seldom fails. Why is it?

You may review the entire field of human progress, you may scour the ranges of commercial, industrial, artistic, inventive and financial genius, and you will invariably find that it is the man who has faith in himself, who dares to trust his own judgment and intuition, that rises to the top, while the man who is scared at his own shadow, who shudders when he sees his face in the mirror, invariably sinks to the bottom and drops out of sight.

You will find, moreover, in the battle of life that the only successful generals and unconquerable warriors are those who refuse to admit that the enemy is redoubtable, who shut their eyes to obstacles and impossibilities, who laugh at fate and snap their fingers at Nemesis, and who entertain an immeasurable commiseration for those who fail because they fear, and refuse to trust their imagination rather than their eyes!

Now, I ask, Why is this so? There must be a fundamental law underlying this indisputable experience of human kind, and it remains for the students of Modern Thought to discern it.

To me, the law is simple and easily discovered. It is the Psychological Law of Optimism and may be stated thus:—

*Thought is a Psychic Force that acts as a Motor on the Nervous Organism. The Inertia of the nervous action is commensurate with the Momentum of the Psychic Energy. All nervous activity, therefore, is characterized by the Attitude of Mind we entertain. The Permanent Characterization of the*

*Nervous Activity will be determined by the nature of the permanent or most prevalent Attitude of Mind.*

Translated into every-day language this law simply means that as we think, we become, and as we act one moment we are disposed to act the next.

The law of habit is merely an outward expression of nature's disposition to seek the line of least resistance. The mental force, that is our thoughts and emotions that play upon the nerves cut, as it were, channels through them, making a path for the reception of similar thoughts and emotions when re-occurring. The more we think the same thoughts and feel the same emotions, the deeper is the channel cut, and the easier the path through which the psychic forces flow.

What, then, we call habits, predilections, dispositions, character, are nothing more than comparative channels cut more or less deeply through the nervous organism. If our early environment has been such as to court the dark sphinx of gloom and despondency, and nothing occurs in our lives that diverts our attention from it, we become pessimists, fault-finders, growlers, despondents, degenerates, neuropathic perverts and suicides. If unchecked, this state of mind leads not only to personal suffering and physical wretchedness, but to the misery of others, to injustice, tyranny, vice and crime.

The reason that this way is choked with stupefying and pernicious growths, is because it has not been cultivated with better thoughts, with higher motives, with nobler emotions. There is but one way to unweed and develop it, and that is by sowing the seed of other and sublimer thoughts, of sweeter and more exalting sentiments. Then only will the old pernicious overgrowths disappear and the unhappy fields begin to smile with gracious sunshine and blooming plants.

If, therefore, we determine to cultivate the mental habit of



discerning the beauty and cheer, the grace and glory of the world, rather than the woe and gloom, the viciousness and misery of existence, we are not necessarily covering our eyes to the facts, for we are actually altering the conditions by determining to see them only as we wish to.

There are those to whom all good and kind people are beautiful, even though their faces should be homely enough to jar Jupiter on his throne.

Why? Is it because they are really beautiful, because in point of rigid fact their features are chiseled like Apollo's, or that others see aught in them to be ravished with; No; not at all. They are beautiful to their admirers merely because they, loving them so, see in them only the invisible beauty of the soul, which so ravishes them that they think they behold it in the crude and plebeian countenance. In short, they see what they determine to see, and nothing else.

This same law prevails in every avenue and activity of life. We not only make our thoughts, if we resolve to, but we make the thoughts themselves become what we imagine they are. The world is shaped for us by the wand we wave.

Hence, why should we indulge sentiments of gloom, intimations of pessimism, foreshadowings of woe? Why should we make the world miserable when we can, at our willing, make it so beautiful and attractive? Why should we meet a foe in all the world when we can make all our friends? Why should we whisper failure when we can determine our own success?

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We know the law, we can mold the universe, as it were, to our wishes. It is literally true, that if we have sunlight in the soul the whole world will be full of light to us. If we have joy and hope in our hearts every grass-blade at our feet and every passing breeze laughs with us and cheers us on to our desires.

## The God Made Man.

BY SUSIE M. BEST,  
FELLOW OF THE ILLUMINATI.

THE God made man must be even as He,  
Soul, Essence, welded into One with Him;  
Partaker of a Life no death can dim,  
And co-existent through Eternity.

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## The Brotherhood of Wisdom.

BY KARL H. VON WIEGAND,  
FELLOW OF THE ILLUMINATI.

### FOURTH PAPER.

(Nos. 39 to 41 of ELTKA, containing the first three papers of this series will be furnished free to new subscribers upon request.)

WITH the death of Seosistris, Egypt's Sun, which had reached its meridian during his reign, began to sink rapidly, its glory waned, the splendor that dazzled the nations of the world, was fading and its civilization declining.

Woe, woe, was unto Egypt when its wisest, most noble and most powerful Pharaoh passed away.

The chords that held the nation together during his reign, were snapped asunder, dark clouds began to gather on the horizon, invasions and intestine dissensions quickly followed. The successors to Seosistris were inimical to the true Order. Not permitting itself to be used for the evil and selfish purposes of the new rulers, the true Priesthood was soon scattered to the four winds, and seventy-two years after the death of Seosistris the Great, the Light of Egypt went out and the Gates of the Order of Melchezidek were closed.

Many of its archives and records were stolen and destroyed, some were thrown into the Nile that they might not fall into profane hands, others were hidden and carried to India to be revealed to humanity in the unborn ages, when the Brotherhood of Wisdom would again be restored on earth. 'Tis true that Egypt for hundreds of years yet remained a great philosophical centre, but the spirituality of the Mysteries as known to Herodotus, Plutarch, Diodorus and other great scholars, were but as a candle to the Light that shone during the height of the Brotherhood. It is usually referred to by true Mystics as the Brotherhood of Wisdom, sometimes merely as the "Brotherhood," again as the Great Nameless Brotherhood, The Illuminati, the White Brotherhood, the Magi and many other names.

The ancient Wise ones, who stood so close to the Most High as to see in the dim future not only the several restorations of the Order in Egypt, the rise and fall of Egypt from barbarism to the highest pinnacle of civilization and culture and back again to a semi-barbarous state, also saw the wide black chasm of centuries of chaos, ignorance, superstition, priestcraft and materialism that would follow the fall of Egypt and the disappearance from earth of the great Brotherhood until it would again be restored in the fullness of time.

Thus they builded the colossal Sphinx and the Great Pyramid as fitting monuments and temples to hold the secrets through the ages to come—monuments that the ravages of time and the ruthless hands of vandals could not destroy, as a landmark of the Ancient Brotherhood and a heritage to the future Order upon its restoration on earth in the coming cycles when the finger of time designated the day, hour and year when the Light of Egypt would rise again.

They embodied their thought, wisdom and potency in a manner and form that neither the Four Elements nor the hand



of man could destroy and that shall endure as a sign and token of the Past until the work of the Brotherhood is finished on this planet.

The Sphinx and the Great Pyramid in Egypt are objects of greater physical and spiritual significance and veneration to the Illuminati than are St. Peter's and the Vatican of Rome to the pious Catholic. These colossal monuments, the most ancient handiwork of man on earth, were built by the Wise Ones of the Ancient Brotherhood to perpetuate for and to humanity something of the Knowledge and Wisdom that flourished in the far off ages of the Past, to serve as safe and secret crypts for the records and mysteries hidden therein in such an enduring manner as would resist the encroachment of vandal hands that might unrightfully try to wrest from the grim interiors of these mighty temples of stones during the wide gulf of time and chasm of centuries that would intervene before the final restoration of the Brotherhood on earth and the coming of those to whom these records are bequeathed. In the massive masonry of the "Temple," as the great Pyramid was then known, is also hidden the Key to the secret crypts scattered throughout the world, wherein lie many records, manuscripts, tablets, plates, awaiting the coming of those who will know where this key is to be found.

Many things and much valuable knowledge of an historical character, has been recovered from the Pyramid and Sphinx, but that which is of far greater value will not be discovered until the appointed time and the coming and restoration of that Brotherhood to whom it will be given to know. A few of these things, such as the ancient Egyptian Charter of the Visible Inner Order and a part of the constitution and by-laws, have already been restored to the Brotherhood in the Visible.

As to the Ancients was the Sun the symbol of the ONE, the Giver of all Life, so to the Mystic is the Sphinx the greatest

physical symbol of the Silence and Unchangeableness of that great Brotherhood whose handiwork it is.

Well may it be said :—

“I am the Sphinx and am in the desert of Egypt. About my foundation is the sand, and above my head are the stars of Heaven. I am the fabled monster of the desert, having the head of Virgo and the body of Leo. Many Kings and Queens and great men and women have stood before me and wondered at the strange, silent figure and its riddle. I am the riddle of the Past, and a puzzle to all those who could not expound my riddle or solve my mission. I am the Sphinx, the wonder of the world, and I will break my long silence and give my message to the nations of the Earth and to the twelve tribes of Israel.

“When the finger of time points into the cycle of Aquarius, then will the Sphinx of the Heavens arrive at the Autumnal Equinox. I am the Sphinx and the Key to Time in the Heavens, and thus do I unlock the cycles of time, as I move over the four crosses in the Zodiac. I am the Shiloh of the Hebrew Zodiac and the Key to the Shiloh of Jacob and of Joshua, the warrior of Time.

“My point in Heaven is between the constellations Leo and Virgo, and my shape is marked upon certain portions of the Earth, as will be revealed when the lost Israel is restored.

“I am the Sphinx, and the riddle of the Past, and shall place the secret of Israel in thy hands. The stigma of the Sphinx is marked upon the face of thy Earth, as thou wilt perceive later when the mystery is revealed. Preserve my form of stone in Egypt forever, for I am the Key to Time and the Talisman of thy planet, and woe to those nations who destroy me, as woe came to those who marred my face of stone. I am the Leo and the Virgo and the Shiloh of the tribe of Judah and the Hebrew Zodiac.



"Misfortune followed those who mutilated my form of stone in Egypt. Vandal, go scratch thy name of unknown fame in another place but come not near to the heritage of Israel, with thy vandalism and thy ruthless hands.

"I am the Sphinx, the riddle unsolved, the Guardian of the Sacred Mysteries, the Talisman of the Planet, the Key to Time, the Mystery of the Ages, and in my breast is hidden the history of mankind.

"The waves of the sea have washed at my feet, the waters of the deep have sought to o'erwhelm me, the fire of the heavens have rained upon my imperishable form, the winds from the four corners of the earth conspired to bury me in the shifting sands of the desert forever from the sight of man, yet I stand, unmoved, unchanged, while the very face of the planet has altered.

"Kings and mighty Rulers have come and gone, war, pestilence and famine have swept o'er the face of the land, nations have been born, flourished and are forgotten, still I stand and gaze across the centuries, marking off the hours of the cycles as they pass before me and await the coming again of the Light and the Sons of Wisdom, the Torch Bearers of Truth, who, Sickles in hand, shall be the Reapers that will gather my people from the four corners of the Earth.

"Then shall my long silence be broken for they will hear my voice and to them shall I give the Key to the Mysteries, and they will restore my Priesthood on the face of the Earth."

( To be continued.)

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The being which has obtained harmony, and every being may attain it, has found its place in the order of the universe, and represents the divine thought at least as clearly as a flower or a

solar system. Harmony seeks nothing outside itself. It is what it ought to be ; it is the expression of right, order, law, and truth ; it is greater than time, and presents eternity.—*Amiel*.

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## The Gospel of the Turn Verein.

BY RALPH D. PAINE.

IN OUTING.

THE TURN VEREIN movement, not yet a century old, is a modern revival of the Greek ideal of building manhood in an harmonious development of body, mind and character. It tries to do what organized athletics have partly failed to do in this country because the eagerness to win, and the over-shadowing importance of competition, have put into the background the benefits to be derived from the exercise and from the preparation of the play-ground. College athletics, especially, have wandered far from the spirit of pastime and recreation to become hard labor, nervous tension, and business rather than sport.

Father John, founder of the Turner societies in 1811, put his ideals in words which might well be displayed on the walls of every American school and college gymnasium.

"Gymnastics (or athletics) are to restore the uniformity in our education which has been lost ; to add bodily education to one-sided mental culture and to balance over-refinement by manliness regained. The gymnasium is a field for chivalry to contend in, a help to education, a nursery for health, a public benefit."

Another German patriot wrote in those early days :

"These exercises are intended to prepare for the work which benefits a man, and for responding to the noblest calls of life.

Their aim is to form a healthy, strong, valiant and gladsome man."

"Gladsome" is the word which makes the work of the Turner Bund different from many other attempts to make bodily exercise a systematic part of daily living. Men and women who are free to spend much time in the manifold diversions of outdoors, in golf, riding, motoring, walking, hunting, fishing, boating, or shooting, are the enviable minority, and they do not need the gymnasium. But the work-a-day world is mostly busied and huddled in cities whose stress taxes health, strength and vitality. Those who seek to better their condition by means of "physical-culture systems" wrestled with in solitary state, soon tire of them, for there is no stimulus in this fashion of rejuvenation, even if the girth of chest and biceps do magically increase.

The German-Americans attack the problem in another way. Once in four years a national convention and festival assembles the Turner societies of this country. The next of these jolly mobilizations will be in Indianapolis in July of this year. It is at such times that one grasps the big idea of the Turn Verein. Nearly forty thousand members will be represented, and most of them will be there, from the boys and girls who are enrolled in their own well-drilled bands, through the ranks of the active members between eighteen and thirty years old, and then up into the serried columns of "the old gentlemen" as they call themselves, though they are between thirty and forty as a rule. The festival will attract almost a hundred thousand participants, their families and friends, in addition to a multitude of lay spectators.

The Turners and their friends weld the happiest of combinations, recreation, exercise and benefit, and are at their best in one of these impressive national gatherings. Into four days are crowded incessant activities. All day long the societies from every corner of the country where German blood is thicker than water, vie with one another in drills and exhibitions of gymnastic



proWess, and individual performers gyrate like bunches of rubber and steel springs in struggles for championships requiring the highest degrees of skill and training.

Local pride is stirred by these rivalries, and then it is all merged into sweeping pleasure and admiration when the separate societies and clubs are gathered for the series of "mass movements," a feature sufficient to make the Turn Verein unique among American outdoor spectacles. From three to five thousand men, young, rosy and vigorous, march into the spacious field, stepping to the music of many bands. Their costumes are as spick-and-span as they are scanty, for it is not a part of the Turner policy to encourage the studied disorder of garb affected by the college athlete.

These sprightly thousands are marshalled by their leaders until, without confusion, the columns spread over the green carpet in a vast pattern of exact design. A signal, and their arms are raised, and you see that each man carries a long wand. Another signal, and as a wind sweeps over a wheat-field so these thousands of young men sway together, a mass of white and yellow animated by a common impulse. It is the poetry of motion expanded to the proportions of an epic. Forward and backward, up and down, to one side and the other, the living pattern tirelessly turns and and weaves and bends. The actors may never have practised these movements all together, yet the rhythm is as faultless as the breaking of surf.

When this exhibition is finished, the army marches from the field, and presently two or three thousand children enter, like flower beds adrift, for each band of them carries little American flags. They form in a gay design of massed color, and presently the music begins and the multitude of flags waves and sparkles, as if every one of them were animated by the same impulse. With pretty grace and enthusiasm, the children perform their

drill until fathers and mothers applaud with good reason. Young women appear in these "mass evolutions" with their own program of pleasing harmonies in drill and color effects, and are sensible enough to know that by so doing, they are adding richly to their store of health, beauty and charm.

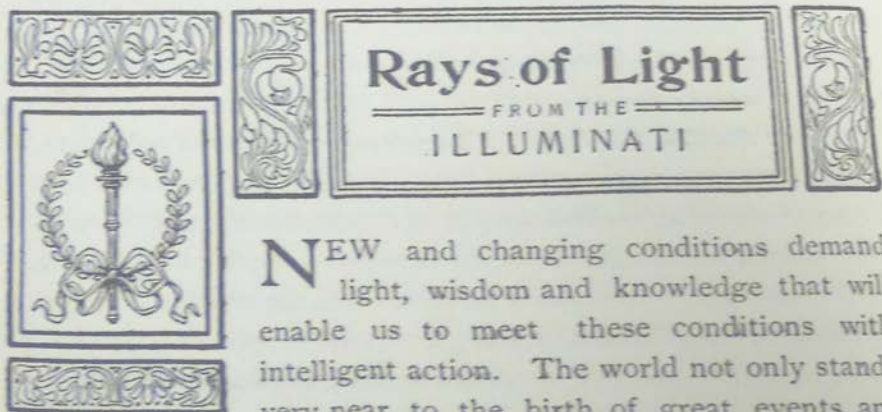
"The old gentlemen," so styled, are valiant at the festival, and among the societies busily exhibiting their gymnastic proficiency, you will see many a veteran with a bald or frosty brow and a whitened moustache of the Bismarck stamp. If the fates are kind a little longer, Herr Schader of the New York Turn Verein will attend the Indianapolis festival with his comrades, and never a picnic or reunion will he miss during the week. He was vigorous and boyish at the last convention in Philadelphia in 1900, and carried his eighty-one years with no apparent inconvenience. Herr Schader is of course, an exceptional example of long life and enthusiasm in the ranks of the Turners, but he will find many a patriarchal comrade at Indianapolis, when the "Pioneers" hold their jovial reunion.

After the day out-doors, the assembled Turners enliven the festival time with more competition, but this is along other lines of talent. Singing societies meet in choral rivalry, and there are many literary meetings, debating contests, much essay reading, and declamation. And as for picnics, there are none such outside the Turner Bund, thirty or forty thousand people turn out for a holiday, with no disorder, no drunkenness, to play and march and sing and "just picnic."

The Turn Verein was a patriotic movement in the beginning, its history is closely associated with the German struggle for liberty in the first half of the Nineteenth Century, and when many thousand Germans foregather, good American citizens though they are, the songs and games of the Fatherland live again in joyous effervescence. For the German is not afraid to

play when he is not working, and he can bring the spirit of play into what the Anglo-Saxon regards as work. This is the secret of the Turner Bund, and this great picnic, if you are lucky enough to attend one, brings home this wholesome truth.

The modern revival of the Olympic Games was heralded as a new force working in the civilization of to-day, yet in its real revival of the spirit which pervaded the old Olympic gymnastic and athletic contests, this resurrection falls far short of the Turn Verein as it flourishes at home and abroad. The Olympic games, in Paris or St. Louis, are struggles for victory and nothing more, among picked athletes. The festival of the Turn Verein brings more than this to its contests, in the deep-grained sentiment that the exercise itself is to be made a part of education for manhood and citizenship, which is the Greek sentiment in its finest flower.



NEW and changing conditions demand light, wisdom and knowledge that will enable us to meet these conditions with intelligent action. The world not only stands very near to the birth of great events and the unfolding of hitherto unknown forces, but is even now actually entering upon this new and wonderful era, and we must assuredly keep pace with them, if we would maintain an independent existence, or, failing in this, spend our days in the slavery and bondage of servitude and dependence! There is an ever-widening breach between the achievements and success of the



thinker and intelligent doer, and the mentally-lazy, fate-believing and fear-dominated individual. The gulf between these two classes is widening every day and will continue to widen until through education, the latter shall rise to the plane of the former, and it is the duty of every person who has any regard for the welfare of his fellow man to aid in every possible way in extending the knowledge of the grand and emancipating truths of the true science and philosophy of life.—*Edward H. Cowles, D. P.*

—[ Unity. ]—

The first and most important truth that comes to the observer, is the unity of creation. Things appear separate and distinct, but in truth, everything that exists is included in one all embracing system. Every part acts, and is reacted upon, by every other part. There is no such thing as absolute freedom or independence. Everything is in some way related to, in some way dependent on every other thing. Every industry is connected by invisible threads of relationship to every other industry under the broad heaven. No man labors for himself alone; or thinks for himself alone; or lives unto himself alone. Whether we are conscious of it or not, all that we do goes into the common fund of humanity, and we are only shareholders. In spite of fate, the world will be made better or worse by the way in which we spend our three score years and ten. Every thought of the mind, every act of the hand, adds something to the sum total of good or evil in the world. Every stroke of the hammer adds, not only to your own wealth, but somewhat also to the wealth and comfort of every human being.—*N. M. Zimmerman.*

—[ Confidence. ]—

Lack of self-confidence is not a lack of powers and capabilities; nor is it even a possession of them in less degree. It is

'simply a lack of belief in and knowledge of those powers ; a lack of belief in and knowledge of one's self. "Know thyself," and you will be self-confident, self-reliant and all powerful. Once come into possession of knowledge of your own powers, knowing that whatsoever you undertake you can accomplish ; then all barriers to your progress, development and success are swept away, and there is no such thing for you as failure. This is the secret of the success of those who are styled "self-made" men. They are not different from other men, except that they believe and have confidence in and rely upon themselves. — E. H. Anderson.

——[ Power.]——

What all men are seeking is permanent contentment or happiness. One thinks money will secure this, another believes fame to be the panacea, another seeks it in art. All these have good in them but as an ultimate they fail entirely to satisfy. They cannot give full human satisfaction. When won they prove to be but bagatelles. They do not change the condition of the real man. Man has desired and secured every object upon the face of the earth. Not one has brought permanent happiness. If then, all earthly things turn to ashes in his hands, what shall he desire ? Simply No-thing, but the creative power that forms all things. Man should desire creative and creating power instead of created things. Instead of longing to possess certain earthly objects or external conditions and making them the ultimate of his desires, he should aim to make himself the conductor through which finer and finer vibrations will find expression upon this plane. Man still needs money, jewels, paintings, fine horses and beautiful homes and other treasures. But a new era is dawning in which they will be but mile stones that mark his progress upward, not the aim or object of his journey. The

recognition of the one desire which comprehends all others not only causes the harmonious growth of the individual, but tends to unify humanity by attuning each and all to the One power.  
—*Frank Newland Doud, M. D.*

—[ Nature. ]—

Each flower, herb and tree takes out of the soil only those elements needed for its growth and complete unfoldment. Each is too busy about its own work to stop to discuss the other elements it leaves behind. Why not learn a lesson from the vegetable kingdom? Out of the great mass of facts and theories offered in the philosophies and religions of the world, the soul should select those that appeal to the Inner Consciousness, neither accepting nor rejecting the remainder, but leaving them inviolate for those to whom they appeal. I declare nothing is false for others. I only affirm what is right for myself.—*George A. Fuller, M. D.*

## Patience and Education the Demands Of the Hour.

BY SAMUEL M. JONES,

FELLOW OF THE ILLUMINATI.  
IN THE ARENA.

I am entirely in sympathy with your noble purposes, and am, indeed, doing just what you are; that is, I am doing my best. But the more I study the question of life the more settled I am becoming in the conclusion that there is really no short cut or hurry-up road to righteousness, or right relation, which I understand to mean the same thing. I have entirely abandoned the



hope once strong within me of compelling people to live scientific lives because a "law has been passed."

Of course, every consideration of "wisdom and humanity, of expediency and simple justice, alike call for a governmental policy which shall substitute an army of wealth-creators for a large standing army of destruction"; and when considerations of wisdom shall direct our governmental policy, all that will be done. On our present plane we lack just one element necessary to carry out your ideal and mine—that is, an ideal of social justice—and it is very important and fundamental; its name is *wisdom*. We are not yet a democracy. It is assumed that we are and that we have a government of the people; but you and every one of us who thinks knows full well that our Government is, indeed, a government of a very select few—not because of any special venality in the select few, but because we are as yet in that developmental stage of our national life where only a very small percentage of the people take any part in the affairs of government. One-half of the race, the women, are yet declared politically and socially unequal, and both men and women accept this as being divinely ordained.

Then, under our elementary system of partizan politics, only a very few men really have anything to do with the selection of the officials who are to express our ideals of a righteous social order. That again is not due to the malevolence of "corrupt politicians," as is so commonly and flippantly charged; it is due to the indifference, or rather the undeveloped state of mind that both the politicians and the people are yet in.

From these and similar reflections, I am slowly learning that the moral universe is subject to law as well as the material; that God has not gone off on a vacation and left the affairs of the race to run themselves in a sort of hit-or-miss, catch-as-catch-can way as appears to you and me; but that, according to His pro-

cesses, justice is to be wrought out of what appears to us to be little short of confusion and chaos. We are learning the lesson of life in the only way and the only place that it can be learned ; that is, in the university of experience. I am a student in this school, and daily I am learning to be more loving, more patient, and to have faith that the divine purpose is going steadily forward and that justice rules. God's law is never suspended, not even for a single instant, no matter what the revised statutes say.

Charles Ferguson, in his new book, "The Religion of Democracy," has stated a great truth that we shall do well to consider, and stated it very tersely : "Europe and America are sick with the nightmare of their dreams. They have dreamed of Democracy, and in their dreams have achieved liberty—but only in their dreams, not otherwise." And again he says that when the people love justice they will have justice.

We are learning Democracy. It is our only hope ; and the best we can do, after all, as I believe, is to continue faithful to the truth as each one shall see it. In the words of the little Sunday-school song—

"Let our light shine ;  
You in your little corner  
And I in mine."

## The Secret of Success.

BY HORATIO W. DRESSER,

FELLOW OF THE ILLUMINATI,  
IN THE HIGHER LAW.

EVERY man wants to succeed. He may not know why or in what respect. But love of power is innate ; and even the lowest member of society is spurred on by an ill-defined

restlessness, a half-conscious ambition, at least to realize the ideals of self-interest.

Success itself is a powerful incentive, for man is an imitative being. But success has many lessons to teach, according to the point of view of the observer. What the world applauds, the wise may condemn. What is deemed success by one man is regarded as failure by another. Before we try to master the secret, we must agree upon a standard which applies to all cases.

Probably every one who thinks about it would agree that success crowns a man's efforts only to the degree in which he expresses himself. A half-finished work, a deed which has called forth only a moderate display of power, is not what is called a success. In a successful undertaking a man mounts as high as he can. Consequently, a successful piece of work fulfils many ends. It gives play to originality. It is of benefit to humanity. It brings material reward. It is a work of art. It is ethical. Its production is a pleasure. If our performance lacks one of these essentials, we feel that it has fallen short. Success, therefore, is many-sided, it is beautiful.

A man may, it is true, subordinate all ends to money-making, and accumulate a vast amount of money. By business men he is called successful. But is his life, is he, a success? The chances are that he has used questionable means, that he has striven day and night, and won his fortune through the oppression of thousands. His work therefore lacks proportion, intrinsically and extrinsically. It has been wrought at enormous expense, from the point of view of ethics, of social evolution and individual development.

On the other hand, if a man's work is sound, beautiful, and is wrought because in it the man truly found himself, it is sure to bring financial return, although not produced with that end in view. By observing the law of proportion, of adjustment between



the various ends, the secondary ideals are realized without specifically laboring for them. And, surely, money-making must always be a secondary end if man is an ethical, a spiritual being.

Moreover, if success is symmetrical, it is free from those painful reactions which must follow it. For example, a man uses unscrupulous financial methods. He may not be conscious of suffering at the time, but by the eternal law of cause and effect every unethical deed must be accounted for. And the only success which permits a man to rest in peace is the deed which expresses, first, the soul of its performer; and, second, is true to each of the subordinate essentials.

If then success is primarily spiritual and always governed by the law of rounded proportion, a man must know himself many-sidedly, in order to succeed. The essentials of success on the inner side are therefore self-appreciation, self-cultivation, and self-realization, or expression.

A man may be on the road to success when his life is subordinate to the commercial spirit, or the possessor of great material wealth; but he cannot truly be said to be a success as a man. And, unless a man is successful as a human being, let us repeat, his work is never truly successful.

It is one of the first essentials of a true human being to regard the welfare of others; and, while millions are in dire need, no man can ethically remain in possession of a fortune. As strange as it may seem to the business man, it follows that no enormously wealthy man is successful. He may give away millions to found charitable institutions or endow universities, but he cannot hide his shame.

It is, undoubtedly, a law that the more a man cares for the spiritual life, the less he cares for material things. He still observes physical laws. From the point of view of health, he must. I have also said that all healthy work should bring finan-

cial return, and this should be sufficient to keep a man comfortably clothed and fed. But, as things go in this world, if a man is spiritually a success, he is likely to be deemed a failure by the world. Therefore, he who undertakes to make a success of his life must be prepared to meet the taunts of people who sneeringly call him impractical.

Success is supremely practical. As already intimated, if a thing is a success, it is needed by the world. If needed, it will be supported.

The understanding of the multiform constitution of man is thus one of the credentials of success. Another essential is knowledge of natural law. Why does nature succeed? Because she is painstaking, and never hurries through or tries to evade even one of the most insignificant stages of evolution, and because she seeks the line of least resistance.

The successful man, therefore, takes plenty of time for thought. He carefully looks the ground over, searches for weak and strong points, then adjusts himself to the needed conditions. He is patient, considerate, poised. He husbands his energy. He awaits fitting occasions. When the right time comes, he strikes out courageously. He gladly learns the lessons of partial failures, and, having discovered the remedy, wastes no energy either in regrets or promises. He is the man of action, the willing worker, a faithful believer in himself.

Each man must learn the secret of success in his own way, for each must adjust himself to nature's forces in relation to individuality. And so the sooner a man comes to judgment, the more quickly will he begin to succeed. It is a partial help to affirm success, but there are no royal roads to it. The power which called us all into being has granted to each the possibilities of success; and, even if it be but partial success on earth, it will be complete in heaven—that is, in the inner or spiritual world—

if one has been faithful to the demands of character,—the great reward for which all defeats and victories are organized.

The secret of success is to live by the Spirit. All other methods must fail sooner or later. Man's many-sidedness is the form which the creative life assumes. This must be thoroughly understood and faithfully developed. But it is the Spirit which gives life to this form; and, while all so-called success is of educational value, in the end it is only the Spirit which succeeds.

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AN EDITORIAL NOTE OF

## HARMONY.

AS you perhaps may have already noticed, it is hard work for me to talk to several people at once, and, as I have learned that the best work is done easily and happily, we will lighten the burden as much as possible in these few paragraphs by leaving the "other fellow" alone while I address my talk direct to you. We all wish to be successful, not merely in some particular undertaking, but in our life as a whole, and no doubt you would like to have me tell you of something that would help to bring about this ideal for which all are looking. At the very start let me assure you I believe thoroughly that you are already doing right. And I believe, too, that however varied and strange your course may be in the future, you will always continue to do right. Now this belief in me does not come about merely because I like you, nor because I am in sympathy with you, nor because you have done something to please me; there is a greater reason for it, but we can well afford to let this greater cause take care of itself for the present while we are studying the common effects and learning such simple truths as we may. In science they tell us that each cause must produce an effect, or, to put it the other way, that each effect must have had a preceding cause. As to which is the better of these two ways in making the statement I do not know—nor do I very much care, for there may be a still



better way than either. However, in some instances our manner of viewing cause and effect may be of considerable importance to us. I have said (and you probably disagreed with me for a moment) that my belief in your doing right did not depend upon your pleasing me. Now let us place two statements side by side and see which seems nearer the truth. First: You please me, and in consequence I like you and have a corresponding degree of belief in your perfection. If we continue upon this line, someone finally *displeases* us and we like them a little less; in our minds they have not done quite right, and—well, if we continue long enough, finally the whole world (ourselves included) goes wrong. Now let us look at it from the other point of view. I begin with a belief in your right doing. At once I find that I am beginning to like you; I find many things to admire that were before invisible; I find that in the ultimate your desires and aspirations are very much like my own; understanding each other better than before, a greater sympathy now exists between us, and as a result a mutual feeling of interest and genuine helpfulness springs into existence. In asking you to look for perfection in others, I do so knowing that it is a strictly truthful point of view—that the perfection is there, and in a far greater measure than any of us can very well comprehend.

In reviewing our work of the past, I am hopefully confident that we can all express with truth some such thoughts as I find in a letter recently received from Dr. George A. Fuller, President of the Onset Bay Association. He says: "I sense from within much more than I did a year ago the spiritual bond that binds all of the ILLUMINATI together. I have come to the conclusion that it is not so much of the outward forms and symbols of the external world as it is of that great world of realization where all men are brothers. Since I have entertained this thought I have received great benefit from the Order. Accept my thanks for all the assistance you have brought to me."

I haven't said much about "Harmony," after all,—but if you will follow out in practice, as I hope you may, the intent of our talk, perhaps you will find some of the real harmony for yourself.

## CURRENT COMMENT

NEW BOOKS, PERIODICALS, NOTES OF INTEREST.

OUR FACULTIES OF BELIEF were not primarily given us to make orthodoxies and heresies withal; they were given us to live by. And to trust our religious demands means first of all to live in the light of them, and to act as if the invisible world which they suggest were real. It is a fact of human nature that men live and die by the help of a sort of faith that goes without a single dogma or definition. The bare assurance that this natural order is not ultimate but a mere sign of vision, the external staging of a many-storied universe, in which spiritual forces have the last word and are eternal; this bare assurance is to such men enough to make life seem worth living in spite of every contrary presumption suggested by its circumstances on the natural plane.—*William James in Ethical Addresses.*

THE MAKING OF A COUNTRY HOME is a subject that each day is becoming of more general interest, as the dwellers of large cities learn to appreciate the open country. In a new department, in the July OUTING, E. P. Powell, an authority on the subject, tells what sort of a place to buy, how to lay out the grounds, what domestic animals to raise and what farm produce to grow—all with an eye to economy and profit; and he intends to continue his valuable advice in following numbers of OUTING. Hunting with the Karens, by Caspar Whitney, comes home to

the explorer, the traveler, or the hunter of big game who has followed on broken spurs, day after day, through tangled jungle; while Fishing for a Cat will appeal to devotees of the great kindred art of rod and line. The photographs alone of Checked by a Storm on Mont Blanc impress one with the frightful risks that the mountain climber encounters on what he terms a "pleasure." A woman's account of camping with her husband in the woods is seeing the question from a somewhat uncommon view-point, and should prove important to all who have a longing to do likewise. The Editor's View-point contains a lot of straight-from-the-shoulder-talk on the ill effects caused by Commercialism in College-Sport, and Ralph D. Paine's School and College World is full of the same clean vigorous spirit. The practical articles by men who are authorities in their different lines teach one how to knot and splice ropes, make furniture for camps and cabins, take care of fruit trees, catch striped bass, improve dog standards, and hold a camera. The reader certainly finds what he is looking for, to his entire satisfaction, no matter what form his interest takes, in July OUTING.

THE JULY "ARENA" commemorates the opening of the thirty-fourth volume by publishing the first paper of a series of contributions on the "Economic Strug-

gle in Colorado," by the eminent legal authority, Hon. J. Warner Mills, author of Mill's Constitutional Annotations, Mill's Colorado Digest, Mill's Annotated Negotiable Instruments Law, and numerous other standard legal works. The Editor of the "Arena" holds that these are the most important series of political economic contributions of recent years. In calling attention to them Mr. Flower says: "With a full appreciation of the immense value of Ida M. Tarbell's powerful History of the Standard Oil Company and of Lincoln Steffens' masterly unmasking of the overthrow of democratic government in American municipalities, through machine-rule acting in concert with privileged interests, and of the exhaustive and authoritative history of the overthrow of republican government in Pennsylvania through the Quay machine and the public-service corporations, by Rudolph Blankenburg, now running in the "Arena"; and without wishing to minify the educational value of the confessions of Mr. Lawson in his revelations of the inherent lawlessness, dishonesty and immorality of Wall Street masters; and appreciating also the full value of other powerful exposures of the evil conditions of the hour, due to the ascendancy of privileged interests and corporate wealth to the mastership of government in city, state and nation, we do not hesitate to pronounce the series of papers which opens in this issue of the "Arena" by the Hon. J. Warner Mills and which have been prepared after months of careful study by one of the most eminent legal authorities and authors of the land, as the most important series of politico-economic papers that has been written in recent decades—by far the most important.

THOUGH MR. WATSON'S EDITORIALS in the July number of his magazine lack none of their accustomed fire and vigor, there is to be found a gentle touch in his plea for the "simple life"—not the extreme of primeval simplicity, but the really rational and poetical existence toward which every normal man at some time turns. Turning again to the sterner business of living, Mr. Watson reads his own South some bitter lessons on its slavery to the bugaboo of the negro question and its self-imposed slavery to Northern capital. The editorials and the magazine in general are tastefully illustrated with cartoons and line drawings, while an excellent portrait of Mr. Watson is the frontispiece of the number.

THE LAW OF FINANCIAL SUCCESS, by Edward H. Cowles, D.P., is a very forceful and common-sense book recently issued by the Alta Vista Publishing Co., of Santa Cruz, Calif. The author has intended it as a working hypothesis for the practical application of the laws and principles governing the achievement of financial success, and the reader will find it of real help in everyday life. It is true, as the author says, that "no matter what we may be doing, what our plans may be, nor how high our aspirations, there is an ever present consciousness of the need of money," and it is equally true that all men and women have the potential elements of success within themselves and need only to learn how to put their own powers to right use in order to become successful financially as well in other ways. This book will be added



to the Home Study Library for the use of our members. However, I am quite sure that any one especially interested in the subject will do well to get a copy to keep; in that case, order direct from the Alta Vista Publishing Co., Santa Cruz, Calif. The price (paper, 60 pages) has been placed at only 50 cents.

**SELF BUILDING** Through Common Sense Methods, by Corilla Banister, is a strikingly powerful new book, the scope and purpose of which can be seen at once from the table of contents given below. No better testimonial of the soundness of Mrs. Banister's teachings need be sought than the fact that by the exercise of her own precepts she has raised herself from invalidism to a condition of perfect physical health, accompanied by an increase of mental and spiritual power that is enabling her to perform a remarkable work in showing others how to develop along all the lines of being. The subjects treated upon are:—Physical Perfection; Freedom; Food; Vibration; Simple Living; Bathing; Environment; Correspondence; Radiations; Color; Concentration; Meditation; Breathing; and Harmony. It would be difficult in our limited space to give a comprehensive statement that would show in full the real value of the book, however, the following few brief extracts tend to show that the author's work has been carried throughout with good common sense and right thinking. Physical Culture, with her, does not mean athletic training, it is instead, "a persistent effort to reach physical perfection

through our daily activities." A complete mental and spiritual sermon may be gained from the following line: "So far as we hold ourselves positive to all influences of error, refusing absolutely to see aught but good, we shall enter into that dominion which is our birth-right." The intent of the book throughout is to help us reach that state where we may see the good of the world and "hold ourselves responsive to the notes of love, peace, joy, and good-will." (Cloth; price, \$1.10, postpaid. Lothrop, Lee & Company, 93 Federal St., Boston.)

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**THE LAW OF FINANCIAL SUCCESS.** By Edward H. Cowles, D. P., Fellow of the Illuminati. (For partial description of this book, see previous page.)

The Author.

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